Christian Register.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"—LUKE XII. 57.

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ORIGINAL POETRY.

FOR THE CHRISTIAN REGISTER.

THE NEW YEAR.

'The New Year's day! in many a change,
'T is still kept sacred and apart;
And time can never quite estrange
Its young emotions from the heart;
There's joy within its circle yet,
There's hope within its *rising* ray;
The heart can never *quite* forget
The ancient brightness of the day.

The young behold the tide of time
In glorious fulness sweeping past,
And many a glance of joy sublime
Upon its bounding waves is cast;
They spread their canvass on the sea,
They care not how the gale may blow,
And move in rapture, wild and free
As if there were no graves below.

The man—with calm and quiet smile,
Regards his children at their play,
Unbends his heart and feels the while,
The influence of the new year's day.
He counts the labors of his life,
And says with sorrow, all is vain;
Yet, ere he rests him from the strife,
He hurries to the field again.

The aged, on whose snowy brow
The storms of many a year have beat,
Sees waves of memory rolling now
In dying whispers to his feet;
With heart sustained by thoughts of power—
With gentle firmness in his eye
He waits the coming of the hour
That bears the last command—to die.

For he whose thoughts have learned to rise
On strong devotion's upward wing,
Sees, far beyond these lower skies,
Another new year's daybreak spring—
A year, that hath no closing day—
A year, that knows no wintry gloom—
A year, whose earliest morning ray
Breaks from the midnight of the tomb.

Then let the tide of time roll on;
For who would stay its downward flow?
Religion's undescending sun
Still sheds its holy light below.
Not vainly to the hearts of men
Is that inspiring promise given,
The lost shall all be found again,
And death conduct to life and heaven.'

ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN REGISTER.

SABBATH EVENING REFLECTIONS.

It is Sabbath evening. How delightfully have the peaceful hours of the sacred day been past. How grateful to be relieved awhile from the wearisome labors, the perplexing cares, the alluring vanities and temptations of life.—How doubly grateful to withdraw the mind and affections from "the things which are seen and temporal" and to fix them on "those things which are unseen and eternal," to hold communion with ourselves and with our God, to view our own condition as frail sinful and accountable beings, but as children of an all-wise and righteous Parent, and to resolve anew to become what he would have us to be, to improve all the means of spiritual knowledge and virtue, to put forth greater energy in subduing evil propensities, in reforming vicious habits, and in cultivating the good affections of the heart. Surely the followers of the meek and lowly Galilean say truly when they tell us of the heavenly calm, the exalted happiness of the soul that has found 'peace in believing;' that possesses 'the unsearchable riches of Christ,' and whom 'the Father hath strengthened with might by his spirit in the inner man.' What source of lasting peace, and happiness have we in this world of change and trial, except in that virtue, that holiness of character which gives us a well grounded hope in Christ, in the mercy of our heavenly Father, and in a better life beyond the grave? When the soul is weighed down by affliction, what unfailing fountain is there whence to draw streams of consolation, save that which is revealed in the gospel? What anchor of hope have we to rest upon, to calm our fears and aid our weakness in the storms of adversity, but our faith in Christ? What sure guide is there to the weary soul that hungers and thirsts after righteousness, but the blessed Redeemer who is the 'way the truth and the life.'

I have this day been to hear the Rev. Mr —— preach, and truly he seems in his ministrations to strive to reach the perfect standard which his great Lord and Master has set before him, and he comes as near it perhaps as a frail and erring mortal can expect to come to perfection. Would that I possessed the divine purity, the exalted virtue, the self-sacrificing spirit, the unwavering trust and calm reliance on divine Providence which he prescribes, and which he appears to possess—then should I be raised in a manner above the trials and vicissitudes of earth—the deceitfulness of sin would no longer delude my mind, the inordinate propensities would no more gain the ascendency over reason and conscience, temptations would lose their power to lead me astray, and the yoke of Christ would be always easy and his burden light and then should I have no doubts, no fears, to disturb by mind's tranquility, or wrap the future in mystery.

Mr —— is not a beautiful writer or graceful speaker; and his voice,—I can hardly describe it, for the breathing thoughts which he expressed, which seemed to be the overflowings of a soul bound up in an all-absorbing devotedness to the great cause for which he labored, and the earnest, fervent manner in which he expressed them, so engaged my attention that I scarcely recollect anything else. His voice as far as I remember was strong and firm, but possessing naturally less of compass than usual, and a roughness approaching to harshness. His language was remarkable for simplicity and strength, but was neither refined nor beautiful. His great object seemed to be to convey his ideas clearly and forcibly to the minds of his hearers without regard to language or manner. His sermons, though probably mostly written, yet had all the appearance of being delivered extemporaneously, and his manner was that of deep feeling; it was earnest, fervent, and possessed just enough of firmness and manliness to give weight and authority to what he said. His gestures were frequent, and sometimes violent, and though they were graced by few of the rules of elocution, yet not one of them was thrown away. They were calculated to produce their full effect, because they were accompanied by that depth of feeling, that fervency of spirit which can never fail to arrest the attention and reach the heart. Whoever heard him could not avoid the conviction that he spoke from the heart, and his language went to the heart. His subject was, 'religion the one thing needful,' and he defined religion to be goodness of heart, holiness of character and life. He mentioned the unhappy divisions which exist among christians, but the few remarks which he made on the subject gave his hearers to understand that he regarded the discussion of the questions respecting most of the disputed points of theology as of little importance to our becoming the followers of Christ, and that a speculative belief however correct is of little value in comparison with vital piety, and a religious life. He laboured most to impress the minds of his hearers with a just sense of the importance of religion to their immortal well being and happiness. He spoke of eternity, of the never-dying soul, and the fearful retribution which awaits it in future. He spoke of virtue as our great, and our only hope—of an immaculate Saviour who has given us all nescessary means of spiritual improvement, of life and salvation—of an almighty Father who is ever present, who hears every contrite prayer, and will cause 'all things to work together for good to them that love him.'

He pointed out the moral evils which attend our path of life, the dangers to which we are exposed in the formation of a religious character, the sins which so easily beset us; and the number of these evils, the means of spiritual improvement, of constant progress in virtue. The system of religion which he professes to believe and teach, thought I, as I returned from church, is surely calculated more than all others to effect the heart and conscience, and hence to accomplish the great purpose for which religion was given us, the reformation of the character and a preparation for heaven, and yet what is it? He is not a sectarian, he belongs to no religious party, the professed object of his ministry is to preach 'Christ and him crucified,' by word, by example, and by deed, and he seems regardless by what name he is called, or by what party he is claimed as their own. He preached Christ and him crucified; this faith requires personal purity, it is of the heart, the character, the life, or it is nothing, it holds out the most encouraging promises to the righteous, it assures them that they are encircled in the everlasting arms of divine love and mercy, and that no real harm can ever reach them. But it makes no compromise with vice, it holds out no encouraging hope to the sinner unless he turns from his evil way and reforms; and I felt that if I was not profited by such instructions and such exhortations as his, the fault would be wholly my own, and I should receive the recompense of him who knew his Lord's will and did it not.

B.

REV. MR WHITMAN'S REMARKS AT THE MEETING OF THE MIDDLESEX UNITARIAN ASSOCIATION, CAMBRIDGE.

Mr President,—I suppose one object of this meeting is to learn something of the present state of religion, and to excite each other by our mutual remarks and encouragements to greater exertions in the cause of Christ. As this is a county association, it may be well in the first place to attend to the statistics and wants of our own county.—As there is a distinct reference in the Report to our feeble societies, I will offer a few remarks on this particular topic.

In the county of Middlesex, according to the old arrangement, there are fortynine towns.—There are twentyfour Unitarian societies which have settled pastors. None of these are in a bad condition; most are in a good condition; some are in a very flourishing condition; a few of the number however, will probably suffer more or less from the amendment of the third article.

There are fourteen regularly organized societies which are now vacant. About nine of the number are able to support a regular ministry—One of these has already given a call which has been accepted. The others are waiting to find preachers who can live on moderate salaries; and are adapted to their peculiar wants. They want men who will preach intelligibly, so as to be equally understood by the whole congregation.—They want men who will preach explicitly, tell them definitely what views they embrace, and on what foundations their opinions are based. They want men who will preach interestingly, keep the people awake, carry forward their minds with clear ideas, and feed them with valuable knowledge. They want men who will preach charitably, practically, pungently; bring home the precepts, sanctions and hopes of the gospel to every man's soul and conscience. When they can obtain such men they will give them a competent support.

There are eight societies which may be truly called feeble; some of them support preaching ten months of the year, others six, and others not so many. There are six other places in which Unitarianism has been preached, and in which societies of considerable ability might be easily organized. There are seven more towns in which are large numbers of Unitarians, constituting the majority of voters in at least three. As two of the orthodox ministers in two of these places continue to exchange with Unitarians, their liberal hearers remain quiet.

The question now arises, What can be done for our feeble societies? Some of them can receive a third service during the pleasant season from the neighboring ministers. This has been done in one or more instances; and may be much increased. But I have another plan which I consider the only one which can eventually succeed. Let the young men when they enter upon their profession, go into these societies, and remain six months or a year, for what the people can pay. This will generally amount to six dollars a week and board. Such a course would be of great service to the candidates themselves. They would write better sermons, and more in number, than they now do, while remaining here, or changing from place to place. They might exchange with many of the best preachers of the denomination, and thus aid the society and bring themselves into notice. They might learn much of pastoral duties, and this experience would be of great service in after years. If at the end of the stipulated time, they had not built up a society sufficiently large to give them a competent support, they might leave for a higher sphere, having done great good, and having acquired a stock of most valuable knowledge.

I do hope, Sir, that our young preachers will give this subject a candid consideration. I am confident that they would not be losers by such a course. I am confident they would be great gainers. I surely would not recommend a line of conduct to others which I was unwilling to follow myself. I commenced my profession at the age of thirty, and went into one of the feeble societies in this county and remained six months for the sum already mentioned. It was to me an invaluable school. Over that feeble society is now settled one of the most worthy ministers. Let me then *urge* others to go and do likewise.

DR. HOPKINS.

In a late number of the Christian Register I observed an extract from the Encyclopaedia Americana, in which Dr Hopkins is noticed, as the founder of the sect of christians denominated Hopkinsians. It brought to my mind a passage of a singular character in the diary of that distinguished man. It is dated Tuesday morning July 6th 1769; and discovers a great degree of confusion in the mind of the Doctor, which furnishes no very feeble argument against the popular doctrine of the Trinity, and tends at the same time to satisfy a humble inquirer of the correctness of a faith that teaches him to ascribe supreme homage to the Father alone. If you think it worthy of a place in your paper, you will by publishing it gratify a

Subscriber.

"This morning" says the writer, I have been led to view and address God considered in his absolute, divine perfection, and in and through Christ more, than is common for me. Generally when I have the greatest freedom at the throne of grace, I speak directly to Christ, as if he was in a sense the only object of worship, but now it was otherwise. I have sometimes been troubled about this matter. I feared I had no right ideas of the Father and the Son, of God and of Christ, as I seemed not to know how to conceive of them and address them in my devotions—and have hence been led to ask that I might know the only true God and Jesus Christ, whom he hath sent; might have ideas and conceptions of the glorious God and Savior, agreable to the revelation he has made of himself. I have been more satisfied about it this morning. I now believe that Christians may have different views with respect to this and yet be right. Sometimes their minds may be fixed on Christ, in whom dwells all the fulness of the Godhead, and he may be more immediately the object of their adoration and worship, addressing him more directly, in which case he is considered, as *set up* by the Father and *invested* with all authority and so comprehending *all that is called God.* At other times they may have their minds more especially fixed on the divine perfections more *absolutely* considered, yet not exclusively of Christ the Mediator, and so more directly address 'God over all blessed forever,' as exercising mercy through a mediator. And, I believe, different Christians may in a stated way differ in this respect in their views and addresses, and so be naturally led to talk of their exercises in a little different language, some speaking more of God, others more of Christ. Our ideas are very scant at best, and we see but by parts and in a very partial manner. Hence when we view God in one attitude, if I may so express it, his other relations and attitudes are more out of sight and less attended to. (Was the Doctor a Sabellian?) Yet when all our ideas and views are compared together, they are perfectly uniform and consistent, *however various and different they may be.*"

REV. PROFESSOR WARE'S ORDINATION SERMON.

We have just received Mr Ware's Sermon at the ordination of Rev. Chandler Robbins, from which we give our readers the following passages.

THE ENEMIES OF THE GOSPEL.

The Minister has taken up the great defence of Christianity, and placed himself on the rampart of its institutions. He has devoted himself to the promotion of its interests. Fervently persuaded that it is from God—that it teaches the truth of truths—that it is the great moral power of the world—that it is the great sustaining hope of the human soul;—having deeply experienced the illumination of its doctrine, the sanctification of its law, and the glorious peace of its promise, he longs to extend its benignant sway; and he earnestly inquires what are the hindrances which need to be removed?

First, he discovers those who set themselves against its *truth.* Infidelity stands in the way;—assuming sometimes the garb of Philosophy, speaking lofty words of wisdom, and pretending to look down contemptuously on revelation as unfavorable to the developement of the intellect, and the culture of manly virtue. Sometimes in a garb of depraved and coarse malignity,—hating the gospel for its purity, and loud in its words of audacious calumny and obscene blasphemy. Side by side with this bold assailant of all that is sacred and good, he sees Indifference, standing in the way of the light, and hindering the influence of the truth. And what a formidable portion of the community does this characterize; resolutely sunk in apathy, wholly unconcerned for spiritual good, impeding all progress, discouraging all exertion, neither entering into life themselves, nor permitting others to enter. How many, alas! of such does he behold among those who rank themselves as Christians! How many of his Master's foes does he discover to be of his own household!—thwarting by their worldliness and coldness all projects for the promotion of that cause which nominally they favor! With these, and besides these, he beholds the chief enemy—the many-headed, the omnipresent foe, Sin,—in its infinite forms, and inscrutable disguises,—subtle as the serpent in the garden, and venomous as the sting of death. How it blinds the understanding, hardens the heart, perverts the conscience, makes truth distasteful, and the thought of God unwelcome! How it rides triumphant in high places, spreading around oppression and blighting, turning power into a curse, and wealth into a fountain of corruption! How it steals like a pestilence into low places, and rears those seminaries of depravity, which make the good tremble for the very existence of the social fabric! So that with the institutions of the gospel flourishing, the will of God everywhere published, the wonderful fact of a future life familiarly known,—society yet lies deep sunk in selfishness, earthliness, and sensuality. There is much to be done,—blessed be God, there is much doing! but much remains to be done to make the community Christian, in that true and sufficient sense which shall satisfy the wishes and hopes of a philanthropic mind, and accomplish the purpose of the Saviour. Much is to be done before public opinion will be always right, every man honest and temperate, every family well ordered and peaceful, and penitentiaries and prisons unnecessary. Alas, to look even upon our stated, sober, church-going congregations, how much is to be done before the power of the gospel shall be over them universally and purely! before all shall have parted with their sins, and become devoted followers of Jesus! before every house shall be a temple, every heart an altar, every hand a fountain of charity and truth, duty and heaven become the favorite concerns of all minds!

And who is to bring on that happy day? Who is to watch and toil for the accomplishment of that desirable consummation? Certainly every good Christian and good man will join his prayers and his labors. But if it be asked, whose duty it is to be foremost in devising and effecting measures for the enterprise,—certainly it must be answered, *the minister of Christ.* By his very office it appertains to him. He is not to wait till he is called forth by the public voice; he is not to hold back till urged on by the quicker zeal of others; he is not to consult first of all his own reputation and the fear to jeopardise his influence. He is to be the first to speak. He is to stand in the front rank of all opposition to the foes of religion and man; and while he seeks to 'give offence in nothing that the ministry be not blamed,' he will yet be prompt to cry aloud and spare not,—as a leader, not a follower, in the camp of the Lord, against all the hosts of Infidelity, Indifference, and Sin.

EARNESTNESS IN PREACHING.

What will the preacher do without earnestness? what justice to himself, to his hearers, to his argument, to the cause he has espoused? Speakers upon all other subjects are earnest. When they would convince or move men, they talk as if they were themselves convinced and moved; they throw their mind and heart into their words, and thus make way into the mind and heart of others. Will it do for the preacher to be less earnest? Are his topics less momentous? or is the cause which he pleads mere easily won than that of the statesman and barrister? Are men more readily persuaded to love God and work out their salvation, than to vote with their own party or give a righteous verdict in a suit at law? And shall questions of property, interest, or politics be discussed with the warm energy of a glowing mind,—and are the attributes of the adorable God and the destinies of immortal souls, to be coldly treated in formal dissertations? There is no advocate who pleads a cause, like the advocate of the gospel. He stands in the place of Jesus Christ; to maintain and render effective those beneficent institutions, by him founded, on which rests the hope of a human race through all ages and nations, and of a human soul throughout eternity. He sees and knows that except so far as they prevail, darkness is over the earth and gross darkness over the people; he knows that just so far as they prevail, light breaks upon men, and earth becomes heaven. Yet he sees their blessed influences opposed. The state of society, the pursuits of present interest, the principles of a sensual life, the depravity of many and the ignorance of more, perpetnally thwart their gracious operation, and they are sustained and powerful, if at all, through a perpetual struggle. Intermit the struggle, and their light flickers, and the darkness comes over the land again. Who but the minister is to sustain that struggle? Who but he is set for the defence of that beacon light? And when, therefere, he reflects what a responsibility is laid upon him,—when he looks on his fellowmen groping in darkness and folly, turned into brutes by the horrible enchantments of earth and sense, and knows that to him is committed the talisman by which they are to be re-changed to their human and celestial dignity,—must he not feel that he is to be up and doing? that his most strenuous zeal is demanded? that the most piercing and thrilling cry of his voice must be lifted? How else shall he so much as catch the attention of those slumbering and giddy souls? how else can his voice be so much as heard amid the loud din of business and the resounding choruses of pleasure? how else can he hope to arrest the thoughtless throng of triflers, and persuade to listen the scornful doubter, or put to shame the coarse blasphemer, or call into life the dead in trespasses?—Oh, my brethren! what a work is that of the ministry, when we observe what is to be done, and what obstacles there are to doing it? One would think that earth and heaven would be moved by our endeavors. Yet how little do our pulpits exhibit of the great commotion! How seldom are the thunders which shake the senate-house and the forum, heard pealing through the temple of God! How rarely are the passions which weep and tremble at the fictions of the stage, called on for a tear at the foot of the altar, or made to glow or tremble at the realities of eternal truth! We are all correctness, decorum and sobriety. We are careful to commit no faults, we shock nobody's taste, we roughly waken no one's slumbers. To be sure, we know that men ought to be interested in heavenly things, and that if they do not count religion the one thing needful, they will be ruined. But we think it would be risking a great deal to tell them so, bluntly; and if our plainness should chance to offend them, why then our influence over them gone, and we can never do them any more good. And is influence worth having, if we may not use it to bring men to God! As if the ministry were worth maintaining, if it be only an institution for bringing men together, once a week, to be entertained with pleasant pieces of composition! As well might we flee away from our mission, like Jonah, as thus render it inefficient by a timid and time-serving delivery.

PLAINNESS IN PREACHING.

There is, therefore, one further thing to characterise the preacher,—*plainness;* and this in two senses;—that of speaking plain truths, and that of speaking them in plain terms. Very little is effected toward establishing over men the authority and influence of the Christian religion, by him who will not in perfect simplicity teach its plain truths, precepts, and sanctions; but who, instead of this, only philosophises about them; or amuses his hearers with speculations and treatises on far sought questions of curiosity; or charms their ears with musical periods, and the careful pomp of magniloquent declamation; or uses the language of the learned for the instruction of the ignorant.—If truth is to be communicated, it must be made easily comprehensible by those to whom it is addressed. If hearts are to be won, they must be spoken to in the language of the heart. And so long as Christian congregations are composed of all orders and classes of society, of women and children as well as of men, and of the unlearned more than the learned,—so long they must be addressed in terms of the most intelligible plainness on those plain and simple subjects, which not only alone interest, but alone concern them. Is it not mortifying, when an assembly of waiting and needy souls is looking up to learn of Christ and heaven,—to hear the wise man read to them some elaborate dissertation, like a university prize essay, for which it is impossible that they should feel more interest than for a paper in the Philosophical Transactions respecting the atmosphere of the planet Saturn? Is it not mortifying, to observe a sensible man, who, if he had been a lawyer, would have spoken to

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s a man speaks to men,—
s a theologian, talk solemnly
and yawning congregation on
which they have no concern,
phraseology which he himself
m of employing on any other oc-
l life? Of what value are subtle
ous disquisitions to souls that have
mastered the elements of religious
? Of what account the most acute and
vincing argumentation, if so put that it cannot be apprehended by the hearers? Of what avail the heartiest zeal, if it be wasted on a topic inappropriate, or cloaked by unfamiliar speech, which falls dead upon the ear? Yet how much of this has there always been in the christian Church! How has the simplicity of Christ been corrupted by the pedantry of mistaken learning, or buried beneath a mass of cumbrous verbiage! How often has the most complicated instruction been given on subjects which required the simplest, and to those audiences which need, the plainest.

HARRIET MARTINEAU ON THE SCRIPTURES.

Miss Martineau illustrates the obstacles to a thorough understanding of the Bible, with her usual eloquence and force, in the following remarks, which we copy from her late work entitled Devotional Exercises.

Among the multitude of Bible readers in this Christian country, it is a rare thing to meet with one who is well acquainted with the holy scriptures. There are many who can quote texts in support of their religious opinions; many who can relate parables to children; many who can instruct those around them in the moral teachings of the messengers of God; and very many, no doubt, who can at any time call to mind passages which carry in them reproof of sin, encouragment to virtuous efforts, and consolation under sickness and sorrow. Many children learn out of the Bible from day to day; their parents listen from week to week to what is read or expounded in places of worship; and the aged are often seen poring over the holy book in the intervals of their daily employments, and heard to repeat favorite passages out of it when eye-sight fails, or during sleepless portions of the night. Yet among all these there may be little real knowledge of the volume so much studied; and that there actually is little knowledge is proved by the difficulty of finding any persons but those who have been bred to theology as a profession who can give any clear account of what the Bible is, who wrote it, for what purpose the various parts were prepared, at what times they were written, what is the comparative value of different portions, what makes some passages obscure and others strange, and all extremely unlike any other book commonly read.

If the teachers of a large school, in some place where Christianity had never been heard of, were anxious to provide instruction for their pupils, and thought that the Greeks were the wisest people that ever lived, and their books the most valuable that could be collected—if they accordingly set about collecting all that they could get hold of that was written by Greeks, and for the sake of convenience bound up the whole in one volume, that volume would be somewhat like our Bible. The most valuable part of it would be the history of the life and death of Socrates, accompanied by accounts of his lectures, and private teachings, and familiar conversations. There would be besides a pretty full account of his principal followers, and the letters they wrote on the subject of Socrates, and reports of their methods of learning during his life, and of teaching after his death. There would also be accounts of other instructers who had lived at various periods before him. There would be several histories of Greece in different ages, and in the different circumstances through which its inhabitants had passed; at one time they might appear a nation of barbarians, at another of heroes and philosophers; they would have one kind of government in one age, and another in another; now they would appear as conquerors in war and princes in peace, and now overcome, and oppressed, and humbled. Mingled with these different histories, there would be poems, some long, some short, epic poems, hymns, songs, and fables. They would contain traditions about the origin of the Grecian empire, narratives, some true and some fictitious, about good and bad men, triumphal verses to celebrate victories, and lamentations for defeat. Now, if the children in this school had such a book put into their hands, with no further explanation than that they were to study it diligently, and learn as much out of it as they could, they might read it all their lives, and get but a very imperfect notion of what it really was. They would not know what happened at one time and what at another, how many of the events related really took place, and where, and why. They might store their memories with beautiful tales, or take to heart much valuable instruction, and follow the advice of Socrates as much as they could; but they would be much perplexed at little things at every page, and might make tremendous mistakes about the matters of more consequence, for want of information which ought to have been given them from the beginning, or which they should have been put in the way of finding for themselves. There would be but little use in telling them that they might discover all they wanted to learn in the book itself, unless they were shown how. They would not know where to begin or how to proceed. But if any person should once give them a hint to try to find out how long Socrates lived, how many years in private, and how many as a public teacher; if any one brought a map into school, and pointed out the boundaries of the Grecian empire in different ages, and where the various philosophers were born, and how far they travelled: on what mountains armies were collected; on what plains battles were fought; if another teacher displayed pictures of the temples where the philosophers taught, and the gardens where they reposed themselves; if another instructed the pupils how to distinguish poetry from prose, fable from history; if another produced annals of different countries in order to compare dates and events, and find out how long the Grecian empire lasted,—the whole school would be in the way to understand what they were studying, to keep clear of mistakes, and to profit duly by the contents of each portion of the volume. Many who had become tired of hearing particular parts read very often, would now find that there was much more in these very parts than they had been aware of. Many who had found it a dull duty to spend half an hour a day in reading this book, beginning any where as it might happen to open, would now enjoy hour after hour of study; comparing one part with another when they had a point to make out, finding some beautiful meaning in what before was a mere jumble of words; and perceiving the reasonableness of many instructions which had once appeared wrong or absurd.

The case of our Bible readers is very like that of the pupils of this supposed school; but worse, inasmuch as that which they lose is of greater value than any thing which may be overlooked in Grecian philosophy or morals. Moreover, the Bible readers are less in the way of discovering their own confusion of ideas and consequent ignorance, from there being a large mixture of superstition in that ignorance. The more important the study is to them, and the more sacred its subject, the less willing are they to regard it in the same light with other studies, and the greater is their fear of deviating from old methods of reading the scriptures. All, however, who are discontented with their present state of Bible knowledge, and distressed by their growing distaste to the study, may be comforted by the consideration that the peculiar sanctity of the scriptures affords a reason why they should be better instead of worse understood than other writings; and that if true and especially appointed for our instruction, they cannot but be more honored and beloved, the more freely they are used and the more carefully they are investigated. If this were generally considered, if more would cry out for direction in studying the Bible, instead of privately grieving over their dislike of it; if children were encouraged to inquire about any thing which appears strange to them; if, instead of reading a chapter daily, and seldom more, (as if the practice were to operate like a charm,) the hearty study of the volume were made a regular employment, our young people would understand the Bible better at twenty years of age than it is now commonly understood at sixty; and this, not only in the historical and the philosophical and less obvious portions, but in those preceptive parts which are familiar to every one's ear, and supposed to be fully comprehended and taken to heart by all good Christians.

CHRISTIAN REGISTER.

BOSTON, JANUARY 4, 1834.

Reflections for the New Year. The opening of a new year is a season which brings sober reflection to the most light-hearted and giddy. Another mark has been made in the great calendar of Time and the majestic universe has been brought a year nearer to that period when it shall pass away like a dream of the morning and 'leave not a rack behind.' We too are a year older and so much the nearer to that solemn day when we shall be required to give an account of the deeds done in the body and receive punishment or reward from the hands of an omniscient Judge. When such thoughts as these knock at the soul, who can refuse them admittance. Who is there, that will not pause for a season, in the exciting whirl of life and entertain the visit of a strange guest, contemplation?

Each individual occupies naturally so large a space in his own thoughts, that our reflections at this season will be of a strongly personal character. If we are ever disposed to serious self-examination, we shall be now. We can hardly fail to ask ourselves the question, what spiritual improvement have we made during the past year, what good resolutions have we formed and kept, what evil passions have we conquered, what new virtues have we acquired and what old ones have we increased and strengthened, what has been our growth in grace and in the fear and love of God. No human being passes a year without sorrows and without joys and we shall examine our hearts to ascertain whether we have been sufficiently resigned to the one and grateful for the other—whether prosperity and happiness have not hardened our hearts and made them unmindful of the Giver of all things, and whether we have meekly kissed the rod that chastened us, and in tears adored the Being who sends gladness and mourning on the same errand of mercy. Feelings of penitence and remorse may now wring the bosom which is usually as insensible as the 'cold dull marble.' The ghosts of our wasted and misspent hours will rise up before us in stern rebuke and solemn warning. Conscience assumes at seasons like these, a new power and speaks in tones more than usually awful and severe. The good man, too, will not and need not deny himself the pleasure of recalling the good deeds he may have done during the past year, provided that pleasure does not degenerate into a vain self complacency, which indisposes its subject to make new efforts and gain new victories. If we have made progress in benevolence and piety, if we have performed our duties with more than usual cheerfulness and thoroughness, if we have made others happier and better, if we have crowded the year with pure thoughts, efficient actions and spotless conversation, we are not forbidden to indulge in grateful and happy retrospection or to listen to that sweetest of earthly music, the whisper of an approving conscience.

The Christian however, should not be satisfied, if on self examination, he should find that he is no worse than he was a twelve-month before, for if that be the case, he may be assured that he is not so good. From the constitution of human nature, we cannot remain stationary; we must grow either better or worse. Passions, that are not subdued are constantly gaining in strength and violence, though we are unconcious of it ourselves, till some provocation wakes them into fierce and active life. Every hour that an evil principle, a low desire, a sensual impulse is allowed to cumber the soul, it clings with a closer grasp and requires a stronger power to pluck it out. The Christian religion exacts imperatively that we should have a lively principle of spiritual growth and that its sublime hopes and motives should operate upon the virtues and affections as the sunshine and the dew operate upon the productions of the vegetable world, so that if it were possible for us to stand still, we should thereby incur the condemnation of the unjust servant who buried his talent in the earth and returned it to his Lord as he had received it.

This too, is a season proper for forming good resolutions for the future and entering into solemn compacts with God and our own souls. By good resolutions, we do not mean those passionate, feverish resolves, the birth of vehement self-reproach, which having no root of principle are withered in the first heat of temptation, but steady determination, with the help of God, to be better and do better, the result of deliberate self-examination and, which though sometimes suddenly formed, is frequently productive of great and permanent good. Absorbed by the cares of life and made thoughtless by prosperity, we do not ordinarily think that every hour is lessening the season of our probation and robbing us of an opportunity which can never return. As we float gaily and carelessly down the stream of time, our souls filled with favoring gales, we forget that our voyage, whether long or short, calm or stormy, must end in the ocean of eternity, 'with its mighty waters rolling evermore.' But a season, like this, forces upon our minds the reflection of the frail tenure, by which our earthly existence is holden. We can recall the faces and forms of many, who a twelvemonth since, were like us exulting in health and strength, shaping confident plans for the future and grasping the coming days as if they were already present, but who are no longer seen upon earth. No one could have foretold that they should have been taken and we left, their frames were as strong, their steps were as firm, their hopes were as buoyant and their expectations as confident as ours. And who of us can now tell when his turn is to come? Who can say, that he is not to be one of the myriads that must die in the course of the ensuing year. Who has obtained so firm a lease of life, that he can say 'I shall behold the sun shine upon earth on the next New years day?'

Reflections, like these, should not merely occasion a temporary sadness of the countenance, as evanescent as the shadow of a cloud which drifts for a moment across the disk of the sun. They should make us resolve, that we will begin now, if never before, to live in a manner worthy of those upon whom the revelation of immortality has imposed the highest duties and conferred the highest privileges. If an angel should come to a man and tell him that in the coming year, his soul would surely be required of him, what an effect it would have upon him. What a change we should see in his life, his deportment and his conversation. He would be no longer engrossed by wealth or ambition, or any of the thousand bubbles which we pursue. He would pass his time in benevolent actions, in devout meditations, in the reading of God's word and in fervent prayer for the forgiveness of his sins. How anxiously he would guard against unholy passions, and low desires; we should never see the flush of anger upon his cheek, nor hear railing and curses from his lips. And do we need an angel to come down from heaven to tell us that this may be the last of our years of probation? Can we hear a bell toll, without its speaking to our souls, Be ye also ready? Can we see a new made grave without thinking of our own? We cannot open our eyes without finding a thousand objects to remind us that the fashion of this world is passing away. The leaves of the last Autumn lying in unsightly masses by the road side, or whirled along in unsteady gusts, suggest to the reflecting mind, that we are hardly more enduring than the frail children of the Spring, whom the first breath of Winter has slain.

Let us begin at once to live for God and for Heaven. Let us not put it off till next year, or the next month, or the next week. The present is our only possession—the future belongs to God. The golden hours of the by-gone year are shut up within the unrelenting barriers of the past, which will never be unbarred, though we entreat it with tears wrung from the very core of a repentant heart. Let us seize each moment as it flies and employ it as if it were the last. As we know neither the day nor the hour in which the son of man cometh, let us watch and have our lamps ready trimmed, that upon his coming he may find us awake at our posts.

Harvard College. The Christian Examiner for January, 1834, with its usual complement of instructive and attractive reading, contains a very interesting Review of Mr. Pierce's History of Harvard College. It seems that during the prevalence of the fanatical spirit, excited by the preaching of Whitfield, the College was exposed to virulent attacks, from that enthusiastic agitator and his proselytes, similar to those which are repeated, from time to time, at the present day. With reference to the present condition of the University, and the recent assaults, that have been made upon it, the Reviewer remarks as follows:

The University will be found to have fulfilled her destiny, faithful to the high trust reposed in her by an enlightened community. The long array of accomplished scholars, able statesmen, and eloquent divines, who have gone forth from her venerable halls, will prove her to have been worthy of her illustrious origin. She has been calumniated in every form of abuse. Falsehoods the most unblushing have been heaped upon her fair fame, in the broad light of this boasted and boasting age. A party warfare, of almost unexampled ferocity, has been waged against her by men professing to reverence the religion of the Gospel. Denunciation and anathemas have been levelled at her with an arrogance and effrontery, which breathe the worst spirit of the darkest period in the history of man. These have been taken up and echoed by the subordinate characters in the disgraceful plot. Men who know nothing of the University, men who have never seen her walls, have retailed, with confidence proportioned to their ignorance, the shameful calumny. The tale has been believed by those who would not and those who could not be just. 'Silly women' of all ages and both sexes have been led captive by the weakest credulity, their fears have been awakened by the most barefaced imposture, and their imaginations filled with 'Gorgons, Hydras, and Chimæras dire' at the bare name of Harvard University. Ambitious and bustling young theologians, who aspire to the petty dignity of leaders of a sect, show their noble daring, by loudly clamoring the thrice-repeated and thrice-refuted libel. Hence, at ordinations, inaugurations and other like exhibitions, the heresies of Harvard are a staple and standing topic of inflammatory harangues. It is so easy and so comfortable to show one's own superiority by passing a sweeping condemnation on his neighbour, and it is so grand a prerogative of spiritual dignity to declaim like Whitefield against the 'Schools of Paganism,' that we ought not to be much surprised at the eagerness, with which these modest young clerical gentlemen snatch at the tempting theme. Another charge has lately been brought by a writer, who has already occupied more of our attention in the last number than his claims to public notice deserve,—that *education at Harvard is superficial.* If it be meant, that education in that, compared with other Institutions in our country, is superficial, the assertion is so ridiculously untrue, that common sense would be insulted by an attempt to refute it. If it be meant, that the standard of scholarship there is lower than in the great Universities of Europe, the assertion is so obviously and necessarily true, that it is equally ridiculous to be at the trouble of making it.

But we entertain a pretty strong hope that Harvard University will yet live. She will identify her prosperity with the progress of sound learning and the liberal arts. The temporary phrenzy of religious party may for a time diminish the number of her students, but cannot permanently lessen her usefulness or obscure her fame. An Institution that sends abroad annually from fifty to sixty well-informed and well-principled young men, notwithstanding the efforts of her enemies, need have but little fear for the future.

The same number of the Examiner, contains a striking, original and powerful article on the character of Christ, which will be read with great interest, and we presume, will call forth much misrepresentation and cavil.

Publisher's Notice. We have commenced our present volume, as will be perceived, on an enlarged sheet, and an improved type. These alterations subject the publisher to heavy expenses; and as no additional charge is made for the yearly subscription, it is earnestly hoped that the friends of the cause which this paper advocates, will kindly aid his efforts in increasing the subscription list. It is only in this way that he can be indemnified for the increased expenses of publication.

Subscribers in the country to whom extra copies of this number may be forwarded will confer a favor by distributing them, and by forwarding to the publisher the names of new subscribers.

We shall send copies of this number to many persons who are not now subscribers, both in the city and in the country. Their patronage of the paper is respectfully solicited. A person will call on those to whom it is sent in the city, to inquire if it is agreeable to subscribe for the current volume.

The terms of subscription are stated on the last page of the paper.

A series of protracted meetings, we understand, have been held in this city, for the two or three last weeks. If intended to produce any effect on the community at large, they must be pronounced a failure. They have excited very little general interest or observation.

Mr. Frost's Temperance Addresses are very popular. He attracts crowded houses where he lectures; and still better,—succeeds in forming large local societies. Mr. Frost is quite an original, and they who have a taste for popular eloquence, will do well to hear him.

We understand that Rev. Mr. Gannett's Lectures at the Atheneum Hall, on every alternate Sunday evening, continue to be fully attended. They are on the Doctrines of the Gospel, and are said to be highly interesting.

We learn from a private letter from New-Bedford, that Rev. Mr. Hildreth is laboring with much acceptance, in that town and vicinity, as Agent of the Massachusetts Temperance Society.

The American Board of Foreign Missions, proposes to enlarge its operations, the ensuing year. It has under its charge 328 persons, employed at 60 stations. It intends to send out 64 new Missionaries. This is doing business on a large scale. A very considerable amount of energy, effective talent, and enterprising zeal are now devoted to its cause. We wish as much were given to the promotion of sound theology and christian charity.

It is said, on good authority, that Miss Harriet Martineau purposes to make an early visit to this country. We hope the report may prove true. The numerous admirers of her works, among us, would be proud of an opportunity to shew their personal respect for this distinguished female.

We are deluged with publications, which the New Year has sent forth. We shall notice some of them hereafter.

We insert on our first page, Rev. Bernard Whitman's remarks at the meeting of the Middlesex Unitarian Association at Cambridge. The other Addresses we have not yet been able to obtain.

The Mercantile Journal. The Mercantile Journal made its appearance on Wednesday last in a new suit, just double the size of its former one. We are glad to see this on the principle that the more we have of a good thing, the better. It has been a capital little paper—we have been one of its 'constant readers' and grew impatient, if we did not always have it at early candle-light. It has been conducted with spirit, invincible good-humor and that indescribable editorial tact which is worth more than all the talent and learning in the world to the conductor of a daily journal. It has been the fearless uncompromising foe of vice and evil in every shape and the staunch advocate of reform and good institutions. We rejoice at its success and hope it may live a 'thousand years' and never have a dilatory or a delinquent subscriber, if that wish be not altogether visionary and utopian.

*** With the commencement of a new volume, we take the opportunity to express our sincere gratitude to the friends to whose communications our columns have been so much indebted for whatever variety and interest they have possessed. We shall be glad to enrich our paper, the present year with their contributions, and hope to hear from them often.

Colonization.—It appears from one of the Western papers that the Legislature of Tennessee have passed an act directing the treasurer of the Middle District to pay to the treasurer of the Colonization Society $10 for "each black person" that said treasurer shall certify has been removed from Tennessee to the coast of Africa, provided the amount does not exceed $500 in any one year. $500 at $10 will transport 50 in a year. The slaves in Tennessee are 161,000, and their increase more than 600 yearly.

Installation at Cambridgeport. The Installation of Rev. Artemas B. Muzzey as Pastor of the First Congregational Society in Cambridgeport, took place on Wednesday last. The services were as follows: Introductory prayer by Mr Field of Weston; Reading of the Scriptures by Mr Goodwin of Concord; Sermon by Mr Briggs of Lexington; Installation prayer by Dr Lowell of Boston; Charge by Dr Ware of Cambridge; Right Hand of Fellowship by Mr Newell of Cambridge; Address to the Society by Dr Ripley of Concord; Concluding prayer by Mr Barrett of Boston.

Through the courtesy of the Baptist Society, the services of the occasion were performed in the Baptist Church. They were of a very interesting character. The Sermon by Mr Briggs was highly creditable to him. The prospects of the society, we are happy to learn, are encouraging. Measures for the erection of a new church are in successful progress.

OBITUARY.

FOR THE CHRISTIAN REGISTER.

DEA. CYRUS HOSMER.

Died, in Northfield, Dec. 19th, Deacon Cyrus Hosmer, formerly of Concord, aged 88 years.

It is not that he was in public life, nor that we wish to kindle once more the blaze of fame, that we would now speak of our friend. But it is because, when death separates one, who has shown himself an active and practical christian, it becomes us to review his life and character, and from them obtain a lesson for our own improvement.

Mr. Hosmer afforded a striking example of the elasticity of the human soul; of how much a man may do for himself and for others, however small his means, and how high, as a moral and intellectual man, he may elevate himself in whatever station he may originally be placed. He was left, in early youth, by the death of his father, with no advantages of education, in embarrassed circumstances, and with the care of a family of younger brothers and sisters. Amid all the toils and cares necessary in his trying situation; amidst all the anxieties, for the education of these children and the faithful discharge of a fathers duties, his active mind found time and opportunity for its own cultivation. His generous soul found leisure and means for public beneficence. He taught school for seventeen winters. In the sunday school, in the Lyceum and in all benevolent objects, he stood foremost, ready to lead wherever his philanthropic spirit could find subjects for its action.

In 1880 he was invited to take the charge of the Northfield Academy, and to superintend the English department, and more particularly the preparation of teachers. Here was his proper element—and here he exercised his great good sense, his knowledge of the human heart, and taught how to repress the wayward inclination, to stimulate the inert, and to kindle young ambition of knowledge and excellence, without fear of corporeal suffering, and his own management was a living exemplification of the practicableness of his principles. His pupils were made glad by his amiable and judicious government, and willing to profit by his clear and familiar instructions. His name will long live in the affectionate remembrance of those, who, in many years, have been under his care.

Few men have more completely fulfilled their vocation. His maxim was never to omit an opportunity of self improvement, or of doing good to others, and never to forget the immediate presence of God. With these principles, aided by untiring labour, and an acute observation, it may well be supposed that he attained such a moral and spiritual excellence and such a religious self-discipline, that his memory must be a rich treasure to his surviving friends, which they will ever delight to preserve for their happiness and their religious improvement. Viewing death as but one of the events ordered by Providence in the whole of our being, he waited for it, through a lingering consumption, with the same cheerfulness and the same constant trust in God, which he had manifested in life, and died as he had lived, a christian. E. J.

CONGRESSIONAL INTELLIGENCE.

In the Senate, on Monday, Dec. 23, Mr. Black of Mississippi, was qualified and took his seat. A resolution, offered by Mr. Moore, was adopted, calling on the war department to communicate the correspondence of persons, employed in the removal, or arrangements for the removal, of the Indians, since May, 1830, with the department together with all the correspondence between the department and other persons on the subject of Indian affairs, including the names of individuals engaged in making treaties with, taking the census of, or locating the reservations of, the Indians; with a statement of the sums disbursed to each. The special order of the day, on the Enforcing Bill, being called for, the consideration of it was postponed on the motion of Mr. Calhoun, and made the order of the day for the 5th January. The second special order of the day being called for, which was the Report of the Secretary of the Treasury on the deposites its further consideration was, on motion of Mr. Clay, postponed till Thursday. The Senate then proceeded to the consideration of executive business, until the hour of adjournment.

In the House of Representatives, various petitions and memorials were presented and referred. On motion of

Mr. Gilmore, the Committee on Military Affairs was instructed to inquire into the expediency of so modifying the Militia laws as to permit each State to require no person to bear arms between the ages of 21 and 40, to permit the inspection of arms to be taken by companies, and of providing arms and accoutrements at the public expense. The House then resumed the consideration of the motion to refer the Report of the Secretary of the Treasury to the Committee of Ways and Means, and of the amendment thereto, proposed by Mr. McDuffie. Mr. McDuffie resumed his remarks, and continued them until the hour of adjournment.

The proceedings in both houses on Tuesday were of little importance to the public. The Senate adjourned till Thursday, having rejected a resolution from the House of Representatives that both branches should adjourn till Monday. The House adjourned till Friday.

In the Senate on Thursday, the order of the day being the Report of the Secretary of the Treasury on the removal of the depositesi, Mr. Clay, with the view of avoiding interruption on the question of order, presented the following resolutions.

1. *Resolved*, That by dismissing the late Secretary of the Treasury because he would not, contrary to his sense of his own duty, remove the money of the United States in deposite with the Bank of the United States and its Branches, in conformity with the President's opinion; and by appointing his successor to effect such removal, which has been done, the President has assumed the exercise of a power over the Treasury of the United States not granted to *him* by the constitution and laws, and dangerous to the liberties of the people.

2. *Resolved*, That the reasons assigned by the Secretary of the Treasury for the removal of the money of the United States, deposited in the Bank of the United States and its Branches, communicated to Congress on the third day of December, 1833, are unsatisfactory and insufficient.

The correspondent of the New-York Commercial Advertiser says—The Senate Chamber was full to overflowing. Many could not get in, and were thus disappointed in not hearing the eloquent and celebrated Orator of the West. His remarks today were confined to a consideration of the first resolution. He took a very strong and clear view of it. After an introduction of great force and beauty, he undertook to prove—and, I think, did prove—that the "deposites" were removed by order of the President, who thereby plainly violated both the constitution and the law.

Mr. Clay, after speaking on the subject of his resolutions gave way to a motion for adjournment till Monday. This motion being objected to by Mr. Benton, Mr. Ewing moved to postpone the consideration of the subject till Monday. This motion prevailed, and the Senate adjourned to that day.

The House of Representatives did not sit on Thursday: The Senate did not sit on Friday.

In the House of Representatives, the business was of little interest. Mr. Clay introduced a bill to reduce and graduate the price of public lands. The House adjourned till Monday.

GENERAL INTELLIGENCE.

Massachusetts Legislature.—The Massachusetts Legislature assembled on Wednesday last. Hon. B. T Pickman was chosen President of the Senate and Chas. Calhoun Clerk. Hon. W. B. Calhoun was chosen Speaker of the House, and Luther S. Cushing, Clerk.

A communication was read by the Speaker, addressed to him by the Hon. John Quincy Adams, in which that gentleman states, that having learned from the public journals, that his name will probably be presented to the House as among the four highest candidates for the office of Governor, he requests that he may not receive the votes of members for that office, and declares, that if he were elected by the Senate, he should deem it his duty to decline the office.

A communication, addressed to the Speaker by B. F. Hallett and Charles Locke, stating that it is their wish to publish in a separate volume a report of the debates of the House, with the most material portions of the journal, and desiring that such disposition may be made of the communication as the House may deem proper, was committed. The House then adjourned.

The Governor and Council, with the members of both branches of the Legislature, then moved in procession, under the escort of the Independent Cadets, commanded by Col. Fessenden, to the Old South Church, where the Election Sermon was delivered by Rev. Mr Yeomans, of Pittsfield.

Important Case.—In the United States Circuit Court, on Saturday last, his Honor Mr Justice Story gave a very learned opinion in the case of John Ames vs. Howard & Lathrop. This action it will be remembered, was commenced by Mr. Ames, against Howard & Lathrop, to recover damages which he had sustained by their infringment of his Patent Paper Making Machine. The defendants moved for a new trial, for various causes. Judge Story, after full argument, has decided against the motion, and refused to grant a new trial. Of course judgment is now rendered in this case for the plaintiff, and thereby the validity of Mr Ames's patent is completely established.—*Transcript.*

Maine Lands.—We understand that within a few days large quantities of timber lands have changed hands at a great advance. The value of these lands cannot be denied, and until they come up to something near their real worth, offer a rich field for speculators, or persons wishing to embark largely in operations which cannot fail of returning four fold. We are told that upwards of seventy additional saws will be in motion by the first of June on the Penobscot. We have heard it estimated that there are about 6000 persons in the woods at the east engaged in cutting trees and getting out timber for the coming season. Yet with all this preparation, it will be impossible to get into the market a sufficiency of timber to supply the increasing demand. We believe no other State in the Union can furnish such a supply of soft pine timber as our own. Those who own large tracts cannot estimate them too highly.—*Portland Adv.*

A Deerfield Relic.—The late wife of Doct. White, of Hatfield, whose death was noticed last week, had in her possession the lower part of a brass kettle, which had come down from her ancestors, and which, according to the account given to her, belonged to Lt. David Hoyt of Deerfield, when that place was captured by the French and Indians in 1704. The tradition is that Lieut. Hoyt's wife received the day before the attack and set away the wort in a brass kettle; the next night the family was killed or captured, and the building was burnt by the Indians. The kettle was melted down by the fire, except four or five inches in depth of the lower part, which was preserved by the wort. This tradition is undoubtedly correct, for we find on examining the Probate records, the following item in the inventory of Lieut. Hoyt's estate, taken in 1706—"The bottom of a kettle, 4s." Mary Hoyt, a daughter of Lieut. Hoyt, married Judah Wright, from Northampton, and was one of the ancestors of Mrs. White. Mrs. W. used the relic for a milk pan.—*Northampton Gaz.*

The case of the Somnambulist of this town, which was first brought into public notice by an account we gave of it we believe is increasing in interest and gaining a more general credence in the community. She is now at the Hospital in Worcester, under the care of Dr. Woodward; and we learn with satisfaction by a communication received from him by Dr. Belden, that his observations perfectly confirm the accounts heretofore given of the case. Similar experiments to those that were made here, have been made by Dr. W. and the results have been the same. Other facts have also been witnessed at the Hospital of a striking character, not however varying the case from our representations, but illustrating and establishing the same points. We forbear to mention these facts, as we are assured that a full history of the case will be prepared and given to the public by the professional gentlemen, who having had, or now having it under their immediate charge and observation, are best qualified to give such a history. The phenomena of the case, as they appear, are, we understand, daily entered with minuteness upon the records of the Hospital.—*Springfield Gaz.*

A new police system has been adopted by the City Council of Philadelphia. It is to consist of a corps of 200 policemen, organized under the direction of the Mayor, in the following manner—The city is to be divided into 4 districts or 16 sections, each section to have in it 11 policemen and 1 inspector, and a permanent station-house. Over each district there is to be a lieutenant, and a captain over all. The whole force thus consists of 1 captain, 4 lieutenants, 16 inspectors, and 176 policemen; besides a standard addition of 4 policemen and 1 clerk for the Mayor's office. The monthly pay of the whole body is $5170—making the annual cost of the establishment $62-040 of which the Girard Estate is to pay $36,000. To these expenditures are to be added those of keeping up the station-houses, &c.

Heat produced by friction.—We stated a few weeks since, that a machine had been invented in this state to warm factories and all large public offices by *Friction*. We had but little definite knowledge then of its merits or structure, but within a few days we have seen it in operation in this town. We now speak from pesonal observation. The machinery which generates the heat consists of a pair of horizontal circular plates of cast iron, enclosed in a brick oven, about four feet in diameter, and weighing 1600 pounds. They operate upon each other precisely like a pair of mill stones, with this exception, the upper one is stationary and the lower one revolves. The ordinary speed is eighty revolutions a minute, and the velocity is sufficient in two hours to raise the thermometer in the oven in which they are enclosed to 500o. The size of the blates, their thickness and the velocity with which they revolve, are considerations which which the size of the building to pe heated must regulate. From the top of the brick enclosure or oven, a funnel is projected, and from this the heat can be thrown off, as through ordinary furnaces, to any part of the building. We saw the machinery put in operation when cold, and in fifteen minutes the heat from the mouth of the funnel in an upper story was almost too much for the naked hand to bear. There is yet much scepticism as to its final success, but we can *see* no reason for it ourselves. It has been thought the iron plates will soon wear out but it is ascertained by experiments, that these smooth, hard surfaces will substract from each other but very little. The machine is exceedingly simple in itself, can be put and kept in operation by a hand passed round a shaft inserted in the lower cylinder, and without danger or attendance, kept in operation day and night, with the aid of a water wheel. *Northampton Courrier.*

Mortality Among Fish.—In July last the fish in the south pond at Southwick died in great numbers. The pond is about three miles in circumference, and the dead fish that floated to the shore in one week, it is believed, would amount to twelve tons. They averaged about a dozen fish to the rod. The Hampden canal passes through the pond. The water abounded in dead fish, which were drawn off by the waste gates of the canal. There was no change in the appearance or taste of the water, and there was no apparent cause for their dying then, in greater numbers, than at other times. The mortality was principally among the pickerel and perch; scarcely a bull-head, with which the waters abound, died.—Some of the inhabitants in the vicinity attributed it to a severe thunder storm, but generally it was supposed to be owing to the prevalence of disease among them.

A similar mortality occurred among the fish in the north pond in 1803. It is separated from the south by a strip of land wide enough for a road. No cause of this mortality is known. The dysentery prevailed in Southwick and the adjacent towns during that summer, and great numbers died. Some thought that the mortality among men and fish proceded from the same cause.

A similar mortality occurred among the fish in the pond half a mile west of the meeting-house in West Brookfield, about the year 1812. Previous to the death of the fish the water changed its color, appearing as if containing clay in a state of partial solution. The pond abounds in bog iron ore; it is raked up from the bottom as oysters are from the bottom of the ocean. It was at the time a prevalent opinion that a bed of copperas or sulphate of iron was suddenly uncovered in the bottom of the pond and was dissolved in its waters. The fish floated to the shore dead.— *Westfield Register.*

[From the Donaldsonville Republican]

Attack of a Bear. A young man residing on Bayou Lafourch gives the following particulars of a recent encounter he had with a bear. The animal it seems, was in the habit of committing depredations on his corn fields, and in spite of the vigilance of the planter, always made a good retreat. All attempts to put a stop to the depredations of the enemy having failed, the planter spread a gun in the path by which the bear usually approached the field, and placed himself at some distance for the purpose of watching. Weary with waiting, our hunter wrapped himself in a blanket, and fell into a slumber. He had not been long in this situation, when the bear made his appearance, and falling into the snare which had been laid for him, caused the gun to go off, the report of which frightened him, and he turned to run away.—The young man whom the noise had aroused, started up, seized the gun by his side, and followed in pursuit. He soon came up with the bear, fired at, and wounded him; when the animal rushed furiously upon him, clasped him with his paws, and attempted to choke him. The hunter, though closely hugged, succeded in inflicting two or three severe stabs upon the bear, with a knife. This so enraged the animal that he became desperate, and tore the young man with his feet and claws in the most dreadful manner; while the latter applied his knife so frequently that the bear mortally wounded, staggered about fifteen paces an hen fell down and died. The hunter, bleeding from his wounds, and his strength exhausted, sunk fainting to the ground, where he lay for several hours, nearly in a state of insensibility. His life, however, is not considered in danger.

Wonderful Cure. Eleazer Chase of this town, some seven or eight years ago, in cutting stone broke off a piece of cast steel from some of his tools that flew into one of his eyes and caused the loss of its sight. The steel remained, which made the eye extremely susceptible of cold, and caused frequent severe inflammations, with great pain and suffering. Last winter and spring he suffered extremely, and serious fears were entertained by himself and friends that he would go off in a consumption. One alternative alone presented itself, to prevent this fatal catastrophe; and that was, to have his eye cut out—the steel that remained in continued to irritate to that degree, and without hope from any other means and fast declining, and continually tortured by this direful malady, he at last came to the conclusion to submit to the advice of his physician, and have this shocking operation performed.

About this time a friend of his told him of a remedy, which was, to apply to his eye a magnet and draw out the steel. One was procured of great power and applied —the second time of application the steel came out and relieved his eye from the irritation that had been so very severe; and he is now well and about his usual avocations, and saved the dreadful operation of having his eye dug out.—*Fall Riv. Rec.*

Lieut. Randolph.—On Saturday Dec. 21 the opinion of the Circuit Court of the United States in the case of Lt. Randolph, was delivered by Chief Justice Marshall. It is stated in the Norfolk Beacon, that the Chief Justice observed that, as the constitutionality of the act of 1820, under which the warrant of distress was issued, had been drawn in question, he felt bound to declare it as his opinion, that it is unconstitutional; but that the case would be decided on the following grounds, That Randolph, being only an acting purser, was not an officer within the meaning of the law: that, his accounts having been settled by one 4th Auditor, it was not competent for another to reopen them: and that a distress warrant could not be issued upon a disputed case in the settlement of accounts, but only for an unpaid balance due to Government. Mr Randolph was therefore discharged. The result was received with acclamations.

St. Simonism in London.—On Monday evening last a lecture was given on the St. Simonian doctrine by a Mr Fontana, assisted by one or two interpreters, at the Burton Lecture Rooms, Burton-crescent. The rooms were olerably full, nor was a sprinkling of the gentler sex wanting. The audience was chiefly composed of the followers of Mr Owen. About half past seven M. Fontana, attended by his friends, entered. He was attired in the St. Simonian costume, a kind of tunic coat, which displayed his bare and well-proportioned neck, and a triangular section of a red waistcoat. His upper lip was ornamented by a faultless mustachio, and, as he stood before us, with white kid gloves on his hands, and his jet black hair carefully parted on his forehead, we could not help secretly applauding the judgment which had selected so killing an apostle of 'the Mother'. M. Fontana addressed his audience, prefacing his discourse by a most insinuating smile, with great solemnity in French, and declared that he had been appointed by 'the Father' (Pere Enfantin), chief of the St. Simonian church in London. He was the apostle of peace and love; he had a perfect scorn for money. After the delivery of these few words, M. Fontana sat down, and Mr Detrosier came forward. He had undertaken to read for his friend, M. Fontana, a series of letters addressed to the head of the St. Simonians at Paris, by the Missionaries who were engaged in propagating their doctrines in different parts of the world. For himself Mr Detrosier begged that he might not be considered as pledging himself to one side or the other. The first was dated Constantinople, where the writer and his party had only just arrived, and they had only time to drink to the 'Father,' and the advent of the 'Mother,' observe the striking effect which their costume and military bearing had upon the inhabitants, pay their submissive homage to the women, and answer the dragoman of the Grand Pacha, who was naturally curious to know what they could be, in such a manner as to excite without gratifying his curiosity. (Mr Detrosier here explained, for the benefit of the uninitiated, what the St. Simonians meant by the mystic name of 'the Mother.' It meant he said, that first woman of superior intelligence and culture who should perceive the path which truth and reason point out, and possesses sufficient moral courage to act upon the principles she had discovered.) The writer informed his 'Father' that one of his fellow-missionaries had transgressed, on which he had ordered him to be judged. Other letters were then read by Mr Detrosier. They were very long and circumstantial. The sufferings of the Missionaries were appalling. At Lyons, though their songs produced a great effect, they were soon after hooted, reviled, and assailed with stones.

After this recital of the events of the mission, M. Fontana again came forward, and in a few words introduced a friend of his to the audience.

M. Prati, LL. D. (the reverse of M Fontana in exterior), spoke with great animation in English. He said that, having received the inspiration of the 'Father' in Paris, he came forward to explain to those who did not understand French the nature of the St. Simonian doctrines. He bade his audience listen to the universal language of nature; he proclaimed the approaching regeneration of society, and, as an example to others, publicly avowed his submission to Fontana, as chief of the church in London. His hearers should look into the working of society. The state in which society was then viewed was one of corruption, force, chicanery, and slavery. The natural feelings of man were perverted, and the principle that was the ascendant was competition. But this antagonism of man against man was not the fault of individuals, but the fault of the two chief elements of this state of society—government and religion. That government was a disturbing cause was evident; for, where was a government that satisfied the wishes of everybody? Religion! He saw churches, chapels, meeting houses, missionary and Bible societies, but where was religion? The different denominations of Christians were arrayed against each other The very class whose labors produced all that was necessary for our subsistence were not allowed to share the blessings which they procured for others. The state of society could not last; it contained in itself the seeds of dissolution and most assuredly a great revolution would sooner or later take place. This wes tacitly admitted even by divines and legislators. Divines deplored the corruption of morals—legislators dreaded the progress of revolutionary doctrines. What was the cause! The discontent of the mass of the community at not possessing themselves what they saw others enjoy. What was the remedy? Ask the legislators, and they would tell you that they did not know—they could not tell; the feeling, they thought, was only transitory, and would soon pass away. But he could tell them that society must be reorganised, and the universal spread of the doctrines of St. Simon could alone effect this. Peace and love were preached to them, and it was only necessary to expand the formula to raise anew the social edifice. But the co-operation of that part of mankind who had hitherto been kept in slavery and degradation, but who were now to assert the natural dignity of their sex, was essentially necessary. It was woman who was to lead man to industry, peace and love. She was to make man abhor force, and teach him sympathy and affection; and when the women had recovered their natural equality with man, and could speak and act as their own unfettered judgments dictated, they might be assured that the men would love them better than they could then do.

A woman then came forward, and informed the meeting that Joanna Southcote's writings contained every thing necessary for the nation, &c; and after the patience of the audience was exhausted, and she retired, a young man in the gallery, one of Mr Owen's followers apparently, said he thought it a matter of gratification to see a woman rise to declare her sentiments in a public meeting. He knew many Southcotians, and as their social views were much in unison with their (the Owenites) own, he did not see that it mattered whether the cause was the Spirit, or man's reason, provided the glorious result was obtained.

A meeting was announced for a second St. Simonian lecture. A considerable sum in silver was collected at the doors, of course to give M. Fontana an opportunity of showing, by refusing the offer of it, his perfect 'scorn of money.'

The St. Simonians have sent out a swarm it appears; and honey, or the rhyme for it, is to be collected from this kingdom. We see small objection to let the children of the Pere Enfantin try their fortunes here. Like other maniacks, these vagabonds imagine more than half the world to be in a conspiracy against them. We trust that persecution towards them will not be carried beyond the mere employment of a barber to shave their hirsute scalps and faces, an apothecary's 'prentice to clap on pitch plasters forthwith, and the keeper of some deep and gelid horsepond to lave their robust and restless frames uptill a salubrious reactions shall take place, and copious perspiration shall burst from every laboring orifice. These sanist preach two pithy doctrines—community of goods, and community of women. The "Mother" of the sect is to be the first woman who has the wisdom to invent some yet unheard-of excess of female profligacy, and can command courage enough to act upon it. This and no other, is in plain English the meaning of the work to be performed by the yet undeclared Eve of the infant Paradise. As for community of goods, no proposal can be more popular with that order of neophites, whose sole chance of any goods at all is founded on the transfer of those belonging to their neighbors into their pockets.— *London Times.*

Louisiana Senator. Judge Porter, of Louisiana, has been elected Senator in Congress, on the second balloting. The final vote was as follows: Porter, 32; Walker, [the Jackson candidate,] 30.

England. The New-York Journal of Commerce has the following, under date London, Nov. 9th.

The ever fertile subject of the assessed taxes is still keeping up a ferment in the metropolis, but by no means to so great an extent as hitherto. The late outrageous display has tended considerably to soften down the feelings of the agitators, and to indure them to be less violent and frequent in their harangues. It is generally believed that the government, from the very pressing character of its financial arrangements, will be unable to comply with the demands of the country. Such, I assure you, is the opinion held in well informed circles, and I know that Lord Althorp has distinctly declared that he is perfectly at a loss, how, or in what way, to fill up the deficiency, which their removal must occasion. When applied to the other day by Colonel Evans for a positive promise, he candidly refused to give one.

In one of my late letters I alluded to a line of steamers, which are about to be established between Liverpool and New-York I believe that in some of my particulars I was incorrect; but I considered the facts positive, as they were generally credited at the N. & S. American Coffee House. I understand, however, that the Packets are building in London, and not in Liverpool; and that they have been occasioned by a similar intention having been expressed either in your city or Boston. Messrs. Gowers are the builders.

France.—The Partisans are all on the *qui vive* for the approaching meeting of the Chambers. The convocation is fixed for the 23d of December. The day is rather singularly chosen, for you perceive it to be only two before Christmas, thus interrupting the progress of business by the intervening of the holidays usual at the festival. All men are naturally looking forward to the Deputies for some striking instance of fearlessness and independence, and it is expected that very warm discussions will take place relative to the foreign policy of France, and the mean subserviency, and time serving policy of Louis Phillippe. It is rumored that the Ministry will introduce some highly important measures, and that there will be an earnest endeavor to conciliate the angry spirits of the barricades. This is the more likely, as the ensuing Session is the last which this Chamber can sit, and of course there will be a struggle to gain friends on the eve of a new election. A great division has taken place between the leaders of the Republican party, and those belonging, or attached to, the principles of the eloquent Odillon Barrot This schism, it is anticipated, will give rise to much angry feeling and bitter recrimination. The Carlists have sent in no adhesion to any party, but have tacitly agreed to swell the ranks of the opposition upon every occasion when their votes may be required.

The Ministry appears to be far from united, and many of the Parisian Journals predict an open rupture between Soult and Humann, the Minister of Finance. Louis Phillippe is devoted to Soult.

Spain.—Letters from Gibraltar of Nov. 22, received at New York state, that the cholera was raging in Malaga to such a degree, that the deaths in a single day had exceeded 150. At Cadiz there had been no increase of the disease. The same letters speak in unfavourable terms of the prospects of the Queen.

Latest from Oporto.—Captain Gage, of the Packet, arrived at New-York, reports that a skirmish took place on the 15th ult. near Oporto, between the Pedro and Miguelite troops, to the number of 1500, who were encamped about one league from Oporto. The Pedroites had about 5000 men in Oporto, including the volunteers. The prospects as to the results of the war remain as per former accounts. Don Pedro has men enough to scour the country.

MARRIAGES.

In this city, on Monday evening, by Rev. Mr Ripley, Mr Nathaniel Brewer to Miss Mary H. daughter of Windsor Fay, Esq.

On Tuesday morning, by Rev. Mr Robbins, Mr Samuel D. Robbins, of Lynn, to Miss Mary E. Rhoades; Mr Edmund Smith to Miss Eliza R. Wyman, of Waltham; on Wednesday Mr Charles F. Leavitt of the firm of Hurlbert, Leavitt & Co, to Miss Eliza T. Brown.

By Rev. Mr Parkman, Mr William M. Cooper to Miss Sophia Collingridge. Mr Charles Partridge to Miss Sophronia A. Flagg.

On Tuesday evening, by Rev. Dr. Wainwright, Mr Algernon S. Chase, of the firm of Hicks, Lawrence & Co. of New York, to Miss Mary A. Tilden, of this city

At Charlestown, Mr Edmund Bradford to Miss Mary Elizabeth, daughter of Capt Edward Hall, of New York.

In Roxbury, on Wednesday evening, by Rev. Mr Putman, Mr Eliphalet Baker, of this city, to Miss Lucretia O. daughter of Ephraim Harrington, Esq.

In Templeton, Mr Joseph Batchelder to Miss Mary W. Wellington; Mr Leander Leland to Miss Elizabath S. daughter of Rev. Charles Wellington.

In East Bridgewater, by the Rev. Mr Crafts, Mr James Hall, merchant, of N. Bridgewater, to Miss Evelina A. Allen, of E. Bridgewater.

In Duxbury, Mr Bartlett Rogers, of Plymouth, to Miss Elizabeth Winsor, of Duxbury.

In Sandwich, Mr Joseph Crocker to Miss Susan Fessenden.

At Beverly, John O. Lovett Esq, Cashier of the Hingham Bank, to Miss Frances Ellen daughter, of the late Capt Jonathan Bachelder.

DEATHS.

In this city, 26 ult. Mary Cordelia, daughter of John Baxter, aged 11 years; on Tuesday, Belinda Gibbens, daughter of Mr Erasmus Thompson, aged 7½ years.

In Concord, Mrs Bathsheba, wife of Mr Isaac F. Thayer aged 35.

In Sharon, widow Susannah Hancock, aged 84.

In Northfield, Deacon Gyrus Hosmer, formerly of Concord, aged 38.

In Charlestown, on Tuesday, Mrs. Nancy N. wife of Mr Nathaniel Sylvester, aged 32.

At his residence in Milton, on the 30th inst. Mr Isaac Copeland, 80, a patriot of the Revolution.

In Washington City, Mrs Arabella E. wife of Maj Weed, and daughter of Judge McLean.

CHRISTMAS AND NEW YEAR'S PRESENTS.

C. Bowles, 141 Washington-street, (opposite the Old South) has for sale a large assortment of Juvenile Books, Annuals, &c. for Christmas and New Year's Presents, among which are the following:

The Boy's and Girl's Week-Day Book.
Atlantic Tale; or Picture of Youth. By Miss Leslie.
Letters of a Mother to her Daughter.
The Young Man's Guide.
Martineau's Devotional Exercises—with a likeness.
Martineau's Illustrations of Political Economy, in 16 Nos, neatly bound in glazed cambric, to match, with a likeness of the Author.
Martineau's Prize Essays, in 3 Nos
The Book of Sports—Child's Picture of Indians.
Berquin's Children's Friend, with 30 plates.
Carver's History of Boston—Anecdotes of Washington.
Parley's Bible Stories—Stories about Poland.
The Florist's Manual, with 30 color'd engravings.
Youth's Sketch Book—Child's Gem.
Parley's Book of Poems—Child's Miscellany.
Children's Medley—Children's Scrap Book.
do. Fireside—do. Pastime—China in Min.
do. Album—Buds and Blossoms.
Life and Travels of St Paul—Keeper's Travels.
Young Lady's Sunday Book.
Young Man's Own Book—Emma Woodland.
Boy's Own Book—Girl's Own Book.
Child's Own Book—Barbauld's Lessons.
Ghild's Book of the Atmosphere—The Vegetable World.
Rodger's Italy, elegantly bound with engravings.
Cowslip and Daisy.
Childrens Holidty.
Flowers Instructive.
Children's Budget.
The Childhood of Jesus.
Youth's Sketch Book.
Child's Gem
Swiss Family Robinson—Youth's Keepsake.
Parley's Tales—Child's Book of Nature, &c. &c

ANNUALS for 1834.

The Token with 14 engravings.
The Offering, 11 do.
The Pearl, 8 do
Friendship's Offering, 12 do.
Oriental Annual, 25 do.
Religious Souvenir, 8 do.
The Amulet, 11 do
The Forget Me Not, 11 do.
The Keepsake, 14 do.
Landscape Annual, 24 do.
Young Lady's Book,
The Child's Annual, &c.
Dissected Maps, of various kinds, with a variety of other articles suitable for presents. Dec. 28.

DEVOTIONAL EXERCISES, consisting of Reflections and Prayers for the use of Young Persons; to which is added a Guide to the study of the Scriptures. By Harriet Martineau, with a portrait of the author. Just published and for sale by RUSSELL, ODIORNE & CO. Dec. 28.

THE CHILDHOOD OF JESUS.

A Christmas and New Years Gift from a Pastor to the Children of his flock. Price 12 1-2 cents This day published and for sale by RUSSELL, ODIORNE & CO. Dec. 28.

LILLY, WAIT AND CO.

No. 124 Washington Street,
Have this day published,

THE YOUNG MAN'S GUIDE. *Contents.* On the formation of business; On amusement and indulgences; On improvement of the mind; On moral and social improvement; On marriage; On criminal conduct,

Major Jack Downing's Life and Letters.

This day received.

The Baltimore Medical and Surgical Journal, No. 1, for October.
Indian Wars, in the West. By Timothy Flint.
The Personal Narrative of James O. Pattie, of Kentucky.
The Book of Psalms, translated into English verse. By Edward G. Marsh.
The Traveller's own book, or Trade through North America, and the West Indies.
Life of Grant Thorburn.
Scenes in our Parish.
Autobiography of John Galt.
Lovell's Folly. By Mrs Hentz.

CHRISTMAS AND NEW YEAR'S PRESENTS.

MUNROE & FRANCIS have this day published the following new works for children,

Atlantic Tales, or Pictures of Youth. By Miss Leslie; containing the Boarding School Feast, The Tell-Tale, Madeline Malcolm, The Week of Idleness, and Russell and Sidney, or the Young Revolutionists. With designs engraved on wood by Anderson.

Letters from a Mother to her Daughter, on going to, and at school; pointing out her duties to her God, her Governess, her companions, and herself.

The Children's Friend; by M. Berquin. A complete edition in 4 vols. revised and corrected, with the addition of 30 new designs on wood by Anderson.

Barbauld's Lessons on large type, in numbers or in a volume.

New Editions of

The Little Child's Own Book, fifth edition.
Swiss Family Robinson, with 10 new engravings on wood.
The Child's Own Book, or amusing stories for youth, revised by a lady.
The Boy's Own Book, being a complete encyclopedia of all the sports of youth.

Also,

The Cook's Own Book, and *Housekeeper's Register*. Being a complete system not only for *cooking* every article of food, but directions for *choosing* the same, and remarks on every subject relative to culinary concerns. Every other page is blank, and the whole work alphabetically arranged, is intended for a register of all such other matters as are worthy of record. By a Boston Housekeeper. To the whole is added, Miss Leslie's *Seventy-five Receipts* for making all kind of pastry, cakes, and sweetmeats. Being one of the most useful books ever published for young Housekeepers. Dec. 21.

PALEY'S WORKS.

A set of the works of Dr Paley. in six volumes 8vo. for sale at this office, at a low price. Dec. 21.

WORKS OF RAMMOHUN ROY.

THE theological writings of the Rajah Rammohun Roy, with an engraved likeness, may be obtained at this office, 134 Washington street. There is no probability that the work will be republished, and those who wish to possess it will do well to obtain it soon, as the edition is nearly all sold. Nov. 30.

BIBLES—NEW YEAR'S GIFTS &c.

FOR sale an extensive assortment of English Bibles (from the Oxford and Cambridge press) in embossed, arabesque and other beautiful bindings, of all sizes and prices, from 50 cents to $30 dollars each—also the elegant Boston edition of the Bible published a few years since by MrJenks, in 2 vols imperial octavo, in splendid binding.

Also a variety of Prayer Books and other Books in beautiful binding suitable for new year's gifts.

RUSSELL, ODIORNE & CO.

NEW BOOKS.

Suitable for Christmas and New Years Presents.

THE Children's Friend, translated from the French with plates.
Atlantic Tales, or pictures of Youth by Mrs Leslie.
Letters from a Mother to her Daughter.
Book of Sports.
Entertaining Anecdotes of Washington, exhibiting his patriotism, benevolence and piety; with engravings.
Child's picture Book of Indians.
Stories of Poland.
Child's Book of the Atmosphere.
Young Man's Guide.
The Daughter's own Book.
The Vegetable World.
The Boys own week day book, with many engravings.
Life of St Paul.
Manly Piety, in its Principles.
Meditation for the Afflicted, Sick and Dying.
The Young Man's own Book.
Young Ladies' own Book.
Boys own Book.
Little Girls own Book.
Childs' own Book, with 250 engravings,
With a variety of Colored Toys.

ANNUALS.

Amulet—Forget me not—Friendship's Offering—Token—Religious Souvenir—The Offering—The Pearl—Childs' Annual—with other new works.

Likewise a good assortment of Ladies pocket books, needle books and card cases, portfolios and everpointed pencil cases &c.

For sale by S. G. SIMPKINS, Court Street, corner of Brattle Street. Dec, 21.

SCRIPTURAL INTERPRETER.

JUST published by L. C. BOWLES, 141 Washington street. The Scriptural Interpreter, Vol. IV. No. IV.

CONTENTS.

Practical Remarks—Matt. xii. 46—50; Translation and Exposition—Matt. xiii. 1—23; Remarks on the received version of the New Testament; Our Lord's Reply to his Disciples—Matt. xiii. 10—17; Common Mistakes in the mode of forming a judgment of the Old Testament; The meaning of the word 'Mystery.'

A LIKENESS OF MISS MARTINEAU.

L. C. BOWLES has just Published a Copperplate Engraving of Harriet Martineau, from a drawing by Finden of London. Dec. 28.

NEW BOOKS THIS WEEK.

ATLANTIC Tales, by Miss Leslie.
Beaumont on the Gastric Juice.
Children's Friend, from the French of M. Berquin.
Diary of an Ennuyee.
Family Library. Vol. 64 Montgomery.
Lectures on General Literature.
Hall's Help to Zion's Travellers.
Jack Downing's letters. 2d edition.
Life and genius of Dr Johnson
Letters from a mother to her daughter.
Memoir of Spurzheim, by Carmichael.
Maternal Solicitude, by Searle.
Peter Simple, Vol. 2d.
Ripley's examination of Stuart on baptism.
Waldemar, a tale of the thirty years war.
Willard's (Mrs) Journal and letters from Europe.
LILLY, WAIT & CO. 121 Washington-street.
Dec. 28.

MORE ANNUALS.

HEATH'S Picturesque Album.
The Landscape Album.
The Literary Souvenir.
The New-year's Gift.
The Friend's Annual.
The Child's Annual.
The Youth's Sketch Book.
The Gem.
Just received by LILLY, WAIT & CO 121 Washington-street. Dec. 28.

LILLY, WAIT & CO. 121 Washington-street.
Just published.

THE YOUNG LADIES BOOK. A manual of Elegant Recreations, Exercises and Pursuits. The third edition of this beautiful work has recently issued from the press, with renewed attractions. It forms a neat duodecimo volume of 504 pages, filled with highly finished embellishments, and embracing in its contents a variety of important information, of indispensable value to a lady. The talent, labor and expense bestowed on this volume are apparent at the first glance, and we have seen no work, which offers a more gratifying proof of the advancement of the arts in this country. The interesting and popular studies of conchology, mineralogy, and Botany, are here explained in a full and entertaining manner, nor are other subjects of a less scientific nature forgotten. Dec. 28

MR Gannett's Sermon on the 'Christian Ministry.' Just published by L. C. Bowles 141 Washington Street. A Discourse Delivered at the Ordination of Rev. Andrew P. Peabody, over the Society at Portsmouth, N. H. as Colleague Pastor with Rev. Nathan Parker D. D. October 24th, 1833. By Ezra S. Gannett. Published by Request. Dec. 28.

THE LOOM AND THE LUGGER.

JUST Published 'The LOOM and the LUGGER' part 1, being No. 17, Illustrations of Political Economy by H. Martineau. L. C. BOWLES, 141 Washington Street. Dec. 28.

POETRY.

The following lines were written by the late Miss Martha Day, a daughter of President Day of Yale College.

TWILIGHT FANCIES.

I would not wish that o'er my grave
A rose or myrtle bow should lean,
Nor e'en the willow there should wave,
Nor aught but wild-flowers should be seen.

I would not wish that those I love
Should wander there at close of day,
And think of her o'er whom they rove
As dwelling only with decay.

Or gazing on the little mound,
Imagine all they cannot see,
And, starting at the slightest sound,
With chilling horror think of me.

No, but in each familiar spot,
Which both to me and them was dear,
There I would not be all forgot,
Yet ne'er remembered with a tear.

In the sweet home I loved so well,
Round them unseen I oft would fly,
Teaching the summer breeze to swell
With notes of spirit melody.

And something in that half-heard strain
Should breathe an unforgotten voice,
And bringing thoughts all free from pain,
Should still forbid them to rejoice.

Or when around the cheerful hearth
Parents and children meet at eve,
While beats each heart with love and mirth,
Oh! should I wish those hearts to grieve?

Yet I would hover in the air
And bind each heart with spells unknown,
Till they should feel my spirit there,
Mingling in every look and tone.

Each glance of childhood's sparkling eye,
Each thrilling sound of childish glee,
And every pensive look or sigh
All should some token bear of me.

Yet with my memory should not come
One thought of dear affections crossed,
Or any shade in that loved home,
To which I never could be lost.

MISCELLANEOUS.

[From the London Quarterly Review.]

THE UNIVERSE AND ITS AUTHOR.

From the earliest ages, shepherds tending their flocks on the plains of Asia have been familiar with the more remarkable of those objects which shine by night in the sky, and to which the Persians gave the name of stars. The word imports in its origin, to rule or direct; those lights being often the guide of the shepherd over the spacious pastures which he had to traverse, and of the husbandmen as to the seasons of the year. The stars were long supposed, and still are imagined by a great majority of mankind, to be fixed; but the telescope *has enabled* us to say with more certainty that many, and with a strong degree of probability that the whole are in a state of motion, although we, borne along in the train of succession ourselves, are not capable of discovering the direction in which they march round the orbit of the universe.

We are as yet, and doubtless ever shall be, without the means of numbering those tenants of the firmament. Every new improvement of the telescope brings within the range of vision, countless multitudes which no human eye had seen before. Some stars are double and even triple, that is to say, they appear to us within a barely distinguishable distance of each other. Upwards of three thousand double stars have been already discovered, and it is justly supposed that even this number by no means exhausts the fertility of the heavens in these twin productions, some of which have been actually observed to move round each other in orbits requiring for their entire completion twelve hundred of our years. Such systems as these give the mind a faint glimmer of eternity.

Astronomers conjecture, not without reason, from the analogies of our system, that these suns do not revolve round each other shedding their light in vain; but that each is accompanied by its circle of planets, which being opaque bodies, would of course be forever shrouded from our view by the splendor of their respective orbs of day. This idea leads us to conclude that the stars, which are separated from each other by distances at least as great as that of Uranus from our sun—that is to say, some eighteen hundred millions of miles—have also their respective planets, their Mercuries, their Earths, their Jupiters and Saturns' and are the centres of peculiar systems throughout the whole firmament. If those planets be peopled by intelligent beings, as Earth is, and the other planets of the solar system are supposed to be, the contemplation in thought of such myriads of globes with the inhabitants overwhelms the mind.

We have no mode of ascertaining the distance of any one of the stars from the earth. We have measured the circumference which we describe in our annual journey round the sun; we take the diameter of that circle, and with it form the base of a triangle whose vortex should be at the nearest of those luminous bodies. The angle thus formed, however, at the star, would be unappreciated with the most perfect instrument of human invention. Now an angle of one second of a degree is appreciable, consequently the distance of the nearest fixed star must exceed the radius of a circle, one second of whose circumference measures one hundred and ninety millions of miles; that is, it must exceed two hundred thousand times the diameter of the earth's orbit. If the dove that returned no more to Noah, had been commisioned to bear with her utmost speed an olive branch to the least remote of the spheres, she would therefore still be on her journey: after towering for forty centuries through the heights of space, she would not, at this moment, have reached the middle of her destined way.

No machinery has yet been invented, indeed it seems at present impossible that we should ever devise any means, by which we might estimate the magnitude of even the least of the stars, since we never behold their discs. We become sensible of their existence by rays of light, which must have taken, in some instances, probably, a thousand years to reach our globe, although light is known to travel at the rate of one hundred and ninety-two thousand miles in a second. Sirius, the brightest, because perhaps the nearest to us of those luminaries, is conjectured by Dr. Wollaston to give as much light as fourteen suns' each as large as ours. Magnificent, therefore, as the system must be of which Sirius forms the centre, yet we behold no part of it. The planet Saturn, with its appendages of rings and satellites, exhibits, when its rings are visible, a spectacle, which seen through a telescope of moderate power, we imagine that a half-crown piece would cover. But an individual gazing through a similar instrument from a planet of Sirius to our sun, might suppose, in the same manner, that he could cover our entire system with a spider's thread. He would set down the sun in his map as a fixed star, but to his eye it would present no variation, as the largest of our planets would not intercept much more than a hundreth part of the sun's surface, and could not therefore produce any loss of its light of which he could take an estimate. For him this globe of ours, immense as to our finite faculties it seems to be, would have actually no existence. It would not find even a point's place on his chart, and if it were blotted out of space tomorrow it would never be missed by any of the probably fifty worlds that are bathed in the floods of light which Sirius pours forth. Whose eye is it that watches over our sphere? Whose is the ever extended arm that maintains it?

The star called Omicron, in the constellation *Cetus*, appears to us only twelve times in eleven years. It is seen in its greatest brightness during a fortnight; it then decreases gradually during three months, when it disappears. After an interval of five months it again becomes visible, and continues increasing during the three remaining months of its period. Another star, that called **Algol**, or Persei, continues visible during a period of sixtytwo hours, when it suddenly loses its splendor, and, though a star of the second magnitude, becomes reduced to the fourth magnitude in the course of two or three hours. It then begins to increase again, and in three hours and a half it resumes its wonted lustre. Goodricke, who discovered this remarkable fact in 1782, suggests, and his idea is now generally adopted by astronomers; that this variation must be caused by the revolution around Algol, of some opaque body, a planet of its own, which, when interposed between us and the star, cutts off a large portion of its light. It is highly probable that a similar arrangement periodically affects the light of Omicron, though upon a different scale.—There are eleven other stars that exhibit analogous phenomena, some of them at intervals of five hundred years, to which we may look forward without danger of mistake—thus opening a vista of futurity. When we reflect upon these facts—and upon the circumstance that the rays by which we may tonight behold the Pleiads, must have left their sources in the time of our Heptarchy, or before it—we feel that the mind which is in this manner enabled to comprehend the existence of myriads of peopled worlds besides our own, and to glance to the past with more than the speed of light itself, must be the creation of some superior Spirit dwelling in eternity.

Placed as we are, according to the opinion of astronomers, in the middle of the strata of systems which animate all space, and favored though we be by supernatural disclosures and by great scientific acquirements, we are nevertheless prone to question whether such systems exist of their own innate vigor, or whether they have been created by a power extrinsic to themselves. If they are discovered to be self-existent, it follows that they must be imperishable. But if they are proved to be perishable, it follows that they cannot be self-existent, and then they must have been created by an extrinsic power, which power must be Omnipotent from the very nature of its productions. The same power must be self-existent, therefore, since no agency inferior to Omnipotence could have given such a being birth; and it must be Eternal, as an Omnipotent, Self-existent Being can know neither infancy nor age. Here then, upon an inquiry of the greatest importance to mankind, astronomical facts come to our assistance, which carry with them a force of conviction as strong as any demonstration in mathematics—and stronger than most of the evidence upon which the history of human transactions is founded. The stamp of mortality, the finger of death itself, had been traced upon some of the brightest worlds which have ever yet been seen in the firmament.

In the year 125, B. C., an extraordinary luminary attracted the attention of Hipparchus, which induced him to frame a catalogue of stars, the earliest on record. That star in his time disappeared from the heavens. In A. D., 329, a star blazed forth near *a* Aquilæ, remained three weeks as bright as Venus, and then died away. In the year 1572, Tycho Brahe, returning home one evening from his observatory to his dwelling-house, was surprised to see a group of people looking in astonishment at a bright star, which he with all his scrutiny of the heavens had never seen before. It shone in the constellation Caseiopeia, was then as bright as Sirius, and for a while was visible even at mid day. It began to fade in December of the same year, and after exhibiting all the changes of conflagration, disappeared in March, 1474. Was this a satellite of some fixed star, which caught fire, and thus prefigured to us the fate, that, according to the declaration of the prophets, awaits our own world?

'Similar phenomena,' says Sir J. Herschel, 'though of a less splendid character, have taken place more recently, as in the case of the star of the third magnitude discovered in 1670, by Antheim, in the head of the Swan; which after becoming completely invisible, reappeared, and after undergoing one or two singular fluctuations of light, during two years, at last died away entirely, and has not since been seen. On a careful reexamination of the heavens, too, and a comparison of catalogues, many stars are now found to be missing; and although there is no doubt that these losses have often arisen from mistaken entries. yet, in many instances, it is equally certain that there is no mistake in the observation or entry, and that the stars have really been observed, and as really have disappeared from the heavens.'—[Treatise on Astronomy, p. 384.]

The existence and death of Alexander the Great,—the rise and fall of the Roman empire,—the destruction, by earthquake or volcano, of cities, which were once the seats of commerce and the arts,—have been handed down to us upon evidence, in no respect whatever better entitled to our belief, than that upon which the astronomical facts here related by Sir John Herschel, stand recorded. Men who have made it their peculiar occupation for years to observe the changes in the firmament, agree in stating that, in *many* instances, stars which were once familiar to the eye, have ceased to appear, and that, too, for periods which clearly indicates their annihilation. The consequence is obvious and inevitable;—those bodies must have been *created*, otherwise they could not have been liable to decay. They performed their appointed revolutions, and they perished—just as man lives his predestined number of years, and dies. If created, then there must be some power which gave them existence, and prescribed the laws by which that existence was carried to its close.

MINERALS.

Mineral treasures of Massachusetts from a notice of Prof. Hitchcock's work on Geology, published in the Boston Courier.

The granite quarries of Massachusetts are inexhaustible, and the demand for these materials is increasing.

The quarry at Quincy is the best known. The granite is carried on a railroad from the bed of the Neponset river, a distance of three miles. The granite, however, has hardly reached its *minimum* price,

Cape Ann is a vast block of granite, and has extensive quarries: in Gloucester, blocks have been split out sixty feet in length.

There are large quarries in Troy: at Fall River a public house has a sign-post of granite nearly sixty feet long. The granite ridge extending from Cohasset and Quincy into Rhode-Island, is wrought more or less in every town through which it passes. The noble court-house in Dedham is built from this range. The quarry is near the dividing line of Medfield and Dover. The stone has, at a short distance, the appearance of white marble.

The pillars of the United States Bank and the Market House, in Boston, are from Westford, where a single hill has supplies enough for the whole state, for centuries—the granite can be of little value in its natural state, yet it increases the wealth of the district, by offering a sure and increasing reward for the skill and labor of getting it out. A line of holes are drilled an inch wide and two or three inches deep in a line; into these iron wedges are driven simultaneously, and so great is the force, that masses sixty feet in length and thirty in width are sometimes detached.

At Fitchburg, the granite, when well dressed, bears at the quarry the price of forty cents the superficial foot, and at Squam forty-five cents. Posts for stone-fronts cost in Boston about thirty-four cents per foot, and the columns of the Hospital were purchased for one dollar per foot. The price, however, has been much reduced. The unhewn granite for the church built last year in Bowdoin-street, cost fifteen cents per foot; but six years before, the rough stone for the United States Bank, cost two dollars the foot.

Gneiss is commonly included under the name of granite, and for architectural purposes the distinction is of small importance. The quarries are as numerous as those of granite, though less extensively worked. It splits with facility in one direction, and is, therefore, more easily detached than granite. It is, from this facility of cleaving, excellent for flagging-stones and underpinning. In Europe, however, it seems to be applied to no useful purpose. The best quarries in this state are in the western part of Worcester county, and the eastern parts of the counties of Hampden, Hampshire and Franklin. At the quarries it is easy to obtain slabs from ten to twenty feet long, and but a few inches in thickness.

Limestone is, after granite and gneiss, our most valuable rock, but it is little worked except in Berkshire. Near Boston the fuel is too dear for making quick lime, so as to be sold as cheap as that of Maine. There are beds at Bolton, Stoneham, Littleton, Chelmsford, Walpole, &c.

The limestone of Berkshire produces excellent marble. The prevailing color is white, but there are varieties of delicate shades. The marble for the City Hall, in New-York, was from West-Stockbridge. Some years since, the annual value of the marble sold in the county was estimated at more than $40,000 The limestone of Stoneham bears a close resemblance to that which produces the Carara marble of Italy.

Stealite, or Soapstone, is so easy to be cut that it does not injure any edge tool, and from its resistance to heat it is extensively used for furnaces and fire places. It is made also into inkstands, and employed in some countries as a substitute for soap and fuller's earth. Savage nations sometimes eat it, as a palliative of hunger. There are numerous beds, though not extensive; the best is in Middlefield. Boston, however, is chiefly supplied from New Hampshire and Vermont.

Porcelain Clay exists in several parts of the State, and largely in Savoy. Potter's Clay, used in pipes, tiles, bricks, &c. is found in almost every square mile in the Commonwealth. The purest, however, which is white, is principally confined to Martha's Vineyard. It is used for pipes, fire-bricks, and for lining furnaces. The common clay along the Connecticut river has lately been used for cleansing cloth, in the place of fuller's earth.

Coal is found, of three species—the *bituminous*, which burns readily; the anthracite or stone coal, which ignites with difficulty, but which glows steadily and intensely, and the *lignite*, which consists of wood partly carbonized. The purer is found on the Connecticut river, particularly at South-Hadley, and the latter at Martha's Vineyard. The anthracite is found at Worcester, and in small quantities at Bridgewater, Middleborough, and in Cumberland, R I. The bed at Worcester is valuable, though like that of Rhode-Island, it is inferior to the anthracite of Pennsylvania.

Black Lead is largely worked at Sturbridge—more than one hundred tons have been obtained, of an excellent quality.

The supplies of Iron are perhaps inexhaustible. Bog ore is more abundant than any other, and it is found in nearly every town in the State. General Leach was extensively engaged in this department. In his furnaces he employed about five hundred persons.

Tin exists in the state, but has been found only in small specimens, and Silver has been found in the galena at the Southampton lead mines, in the proportion of twelve and a half ounces to the ton.

Of the existence of Gold, there are but probabilities; it has been found in the southern part of Vermont, where it has been collected in the proportion of three pennyweights to the bushel of earth. A piece of gold has been found in the bed of Deerfield river, which was sold for sixty-eight dollars, and another, weighing eight and a half ounces, was found in New-Fane.

Credulity, however, outruns discovery; and the same feeling exists in the state which led Cortes to Mexico or Pizarro to Peru. Much capital has been expended in an idle search for the precious metals, in spots where the scientific could find no indication of them. But the divining rod was the blind guide followed by the blind. This was held in the hand of some seventh son of a seventh son, a favorite of the stars, and a controller of their influences.

MARTINEAU'S DEVOTIONAL EXERCISES

This Day Published by L. C. BOWLES 141 Washington Street (opposite the Old South.)

Devotional Exercises: consisting of Reflections and Prayers, for the use of Young Persons. To which is added a Guide to the Study of the Scriptures.—By Harriet Martineau. From the third London Edition. With an engraved likeness of the Author.

Extract from the Preface.

In the Preface to the first edition of this work, dated 1823, the following words occur:—'Being yet young, I have a vivid remembrance of the ideas and feelings on devotional subjects, which, in early youth, I found to be the most impressive, and to excite the most powerful emotions, and which are by no means the same ideas and feelings which produce these effects at a more advanced age. Possessing the remembrances, I must believe that the young are best fitted to write for the young, in most cases where the feelings and affections are concerned, and therefore I have written down the thoughts which used to present themselves in a natural train of reflection, and the prayers which I have been accustomed to form, under the guidance of able teachers, for my own use.'

After the lapse of nine years, I find myself no longer in the number of those 'best fitted to write for the young' on the subjects of this volume. I find that I have lost much of my interest in the ideas and feelings which were penned, nine years ago, with fervency and truth Coupling this fact with that of the favorable reception of this work among the class for whom it is intended, I am convinced that my youthful opinion had so much of soundness in it as to render it unadvisable that the Reflections and Prayers should be altered to suit my present views and feelings. I have not dared to improve their value as compositions, at the risk of impairing their congeniality with youthful emotions of piety. A few verbal corrections, and the occasional omission of a few lines, are the only improvements I have introduced into the exercises.

Advertisement to the American Edition.

Few books are more needed, yet few are more difficult of composition, than such as exhibit the devotional sentiment in its various exercises of faith, gratitude, penitence, confidence, love, and hope. The feelings through which the soul converses with God, may lose their simplicity and fervor when spread out on the written page. This common fault has been avoided in the Reflections and Prayers contained in this little volume. It has also the singular merit of presenting religious thoughts, in which the young may discover not only truth and propriety, but a sympathy with their own views of life, and with the experience of that season when the heart 'is glad in the Lord.' The 'Guide to the Study of the Scriptures,' contains many valuable remarks, though, in one or two instances, the writer may be thought to have expressed herself incautiously. Dec. 21.

MIND AND MATTER.

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Mind and Matter, or familiar conversations on the Body and Soul, designed for children at home and at school.

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Dec. 21.

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NEW ENGLAND MAGAZINE.

THIS day published by J. T. BUCKINGHAM, No. XXX, of the New England Magazine, for December, 1833.

CONTENTS.

ORIGINAL PAPERS.—The Closing Year; La Mogigauga; The Character of Hamlet; My Books. No. X. Translations of Dante; Sculpture: Scenes Abroad; Autobiography of Matthew Carey. Letter II. The Prospects of Poetry and Science; The Pleasures of Vice.

Literary Notices.
Politics and Statistics.
Obituary Notices.
Our File.

Dec. 21.

LIFE OF THORBURN.

FORTY years Residence in America; or the doctrine of a Particular Providence illustrated in the Life of Grant Thorburn, Seedsman, of New York.—Written by himself.

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This day published by RUSSELL, ODIORNE & CO. Dec. 21.

NEW-ENGLAND MAGAZINE,

PUBLISHED by J. T. Buckingham, No. 22, Congress-street, Boston, and to be had of all the Booksellers in the principal Cities in the United States. Issued on the first day of every month, at FIVE DOLLARS a year, the twelve numbers making two volumes of about 500 pages each, at the low price of Two Dollars and fifty cents.

THE public will perceive, by the notice of the editor of the American Monthly Review, that the subscriptions to that work have been transferred to the New-England Magazine. In consequence of this arrangement, the Magazine for January will be transmitted to all the subscribers o the Review, and continued, unless orders be given to the contrary. This arrangement, it is hoped, will be satisfactory to the readers of the former work. The plan of the two works, being in some respects different, an explanation of the course heretofore pursued, and to be continued, in the conduct of the Magazine is here given.

The New-England Magazine is arranged on a plan somewhat different from that of any periodical now published in the United States. It does not, consequently, assume to be a rival to any existing publication. It is intended to occupy a station in the rank of American periodicals, which seemed to be vacant, and to ask for no other portion of the popular favor than it may be thought to deserve, independent of all its cotemporaries

The first department of the work consists of ORIGINAL PAPERS, furnished by different gentlemen, many of whom have enjoyed the voluntary approbation of the public for some time. The Editor having adhered to the rule from the beginning, to receive no gratuitous communications, has felt no hesitation in rejecting whatever he has deemed unsuited to his purpose.

The second department consists of LITERARY NOTICES, prepared expressly for the work, and intended to afford a correct view of our current National Literature. This portion of the work has heretofore received particular attention, and as the former writers for the American Monthly Review have promised to continue their contributions to the Magazine, it is hoped that the readers of both works will find an advantage from the new arrangement.

The third department is composed of political and statistical notices believed to be worthy of preservation and useful for reference; obituary notices, &c. &c.

It was originally intended to embellish the Magazine with a series of Portraits, but it has been found impossible to furnish one in each number. There is some difficulty in procuring original likenesses, and more in obtaining correct copies of originals. The fastidiousness of individuals in many instances has frustrated the design. But with these discouragements, portraits of the Rev. Dr Kirkland, Nathaniel Hurd, and Paul Revere, Eminent Early Artists,—Charles Sprague, Esq. Hon Joseph Story, Hon. Edward Everett, Member of Congress, and Matthew Carey, the Philanthropist, have already been inserted, and the original design will not be abandoned.

The New-England Magazine has completed its fifth volume. Its circulation is daily increasing, and the publisher has the satisfaction of being able to state that he shall commence his sixth volume with a subscription list sufficiently large to ensure complete success in the prosecution of the undertaking.

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J. T. BUCKINGHAM, *Editor and Publisher.*
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UNITARIANISM not a Negative System. A Discourse delivered at the Dedication of the Meeting-house erected by the Independent Congregational Society at Ipswich, October 23, 1833 By Ezra S. Gannett. Published by request of the Society. Just published by L. C. BOWLES, 141 Washington street. Nov. 30.

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